

Fasting in RAMADÂN



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FASTING IN RAMADÂN

The fourth of the five principles of Islam is to fast every day in the blessed month of Ramadân. The fast became fard on the tenth day of the month of Sha'bân eighteen months after the Hegira and a month before the Ghazâ (Holy War) of Bedr. Ramadân means to burn. Sins of those who fast and beg Allâhu ta'âlâ for forgiveness in this month, will burn and perish.

It is written in the book **Riyâd-un-nâsihîn** that Hadrat Abû Hureyra 'radiy-Allâhu 'anh' stated in the book **Bukhârî**^[1]: Rasûlullah 'sall-Allâhu alaihi wa sallam' declared, **"When the month of Ramadân comes the gates of Paradise are opened and the gates of Hell are closed, and the devils are tied."** Imâm-ul-aimma Muhammad bin Is'haq bin Huzeyma writes that Hadrat Selmân-i-Fârisî 'radiy-Allâhu 'anh' narrated that Rasûlullah 'sall-Allâhu 'alaihi wa sallam' had declared in his khutba on the last day of the month of Sha'bân: **"O Muslims! Such a great month is about to overshadow you that one night [Qadr night] in this month is more beneficial than a thousand months. Allâhu ta'âlâ has commanded fasting daily during this month. Also, it is a sunna to perform the namâz of tarâwih at nights during this month. Doing a small favour for Allah's sake during this month is like doing the fard in other months. Doing the fard in this month is like doing seventy fards in other months. This month is the month of patience. The place where the patient person will go is Paradise. This month is the month of getting along well. There is an increase in the subsistence of Believers during this month. If a person gives iftâr to a fasting person in this month his sins will be forgiven. Allâhu ta'âlâ will manumit him from Hell-fire. And he will be given as many blessings as has that fasting person."** The Sahâba said, **"O Rasûlallah! Each of us is not so rich as to give the iftâr to a fasting person or to give him a whole meal. The Messenger 'alaihi-s-salâm' declared: "The blessings will be given even to a person who gives a date as the iftâr or who provides a little water to break the fast or who offers a little milk. This month is such a month that it has compassion in its early days, pardon and forgiveness in the middle, and liberation from Hell in the final days. Allâhu ta'âlâ will forgive and rescue from Hell-fire those**

[1] Written by Bukhârî Muhammad bin Ismâ'il 'rahmatullâhi ta'âlâ 'alaihi', (194 [810 A.D.], Bukhârâ – 256 [870], Semerqand.) Originally entitled **Jâmi'i sahih**, it is one of the two greatest books of hadîth-i-sherîfs.

[patrons, chiefs, commanders and directors] **who facilitate the duties of** [workers, civil servants, soldiers, and students]. **Do four things very often in this month! Two of them Allâhu ta'âlâ loves very much. They are to say the Kalima-i-Shahâda and to say the istighfâr.^[1] And the other two you have to do at all times. They are to ask for Paradise from Allâhu ta'âlâ and to trust yourself to Allâhu ta'âlâ to be protected from Hell. A person who gives water to a fasting person during this month will never be in need of water on the Rising Day."**

A hadîth-i-sherîf which exists in **Sahîh-i-Bukhârî** declares: **"If a person knows it as fard and as a duty to fast in the month of Ramadân and if he expects its thawâb from Allâhu ta'âlâ, his past sins will be pardoned."** That means to say that it is necessary to believe that fasting is Allah's command and to expect blessings for it. It is a condition not to complain that the days are long or that it is difficult to fast. One should deem it good luck and a great fortune to fast with difficulty among people who do not fast.

It is declared in a hadîth-i-sherîf, which is quoted from Jâbir ibn Abdullah 'radiy-Allâhu ta'âlâ 'anh' by Abdul'azîm Munzirî, who was a hâfiz [savant of hadîth], in his book **Etterghîb wetterhîb**, and by hâfiz Ahmad Bayhakî in his book **Sunan**: **"In Ramadân-i-sherîf Allâhu ta'âlâ bestows five gifts on my Umma, which He has not given to any other Prophet:**

1 - The first night of Ramadân Allâhu ta'âlâ regards the Believers with Compassion. He never torments a born slave of His whom He regards with Compassion.

2 - At the time of iftâr the fasting person's breath smells to Allâhu ta'âlâ more fragrant than any scent.

3 - During Ramadân angels pray day and night so that those who fast will be forgiven for their sins.

4 - In Ramadân Allâhu ta'âlâ allots a place in Paradise to give to those who fast.

5 - On the last day of Ramadân-i-sherîf He forgives the sins of all the Believers who have fasted."

Hadrat Imâm-i-Rabbânî 'quddisa sirruh' states in the forty-

[1] The istighfâr is a short invocation said for forgiveness of sins, for protection against disasters, harms and dangers, and for the acceptance of acts of worship. It is as follows: **"Estaghfirullah al 'azîm al kerîm al-ledhî lâ illâha illâ Anta Huw-al Hayy al Qayyûma wa atubu ileyh."**

fifth letter of the first volume of Maktûbât: “The thawâb given for all nâfila worships, such as supererogatory namâz, dhikr, and alms that are performed during the month of Ramadân-i-sherîf, is like that which is given for the fard worships performed during other months. One fard performed in this month is like seventy fard performed in other months. A person who serves (the meal called) iftâr to a fasting person will be forgiven his sins. He will be freed from Hell. Also, he will be given as many blessings as the fasting person is given, while the blessings of the fasting person will not decrease at all. Also, superiors who make things easier in this month so that people under their command can fast conveniently, will be forgiven their sins. They will be freed from Hell. During the month of Ramadân-i-sherîf Rasûlullah would manumit slaves and give whatever he was asked for. Those who perform worships and good deeds during this month are given the blessings for performing them all the year round. He who disrespects this month and commits sins in it spends the whole year committing sins. One must deem this month a good opportunity. One must perform as many worships as one can. One must perform the deeds that Allâhu ta’âlâ likes. One must take this month as an opportunity to earn the Hereafter. The Qur’ân al-kerîm was revealed during Ramadân. The night of Qadr^[1] is in this month. It is sunna to make the iftâr [to break fast] with dates in Ramadân-i-sherîf. Some important sunnats during Ramadân are to say the prayer (**Dhehebezzama’ wabtelletil urûk wa thaba-t-al-ejr inshâ-Allâhu ta’âlâ**)^[2] when making the iftâr [as noted in the Shalbî annotation to **Tabyîn**], to perform the namâz of tarâwîh, and to read the entire Qur’ân.”

THE FAST HAS THREE FARDS:

- 1 - Niyya (to intend);
- 2 - To know the earliest time of the niyya, as well as its latest time;
- 3 - To fend off the things that will break the fast starting from dawn (fajr sâdiq) up to sunset, [that is, within the shar’î day].^[3]

[1] See ‘Sacred Nights’ in the second fascicle of **Endless Bliss**.

[2] The meaning of this prayer is: “Time of hunger is over. It is time our veins attained water. Inshâ-Allâh, thawâb has ensued.

[3] The word ‘**shar’î**’ is an adjective. It means ‘that which is prescribed by the Islamic Shar’at. Please see the tenth chapter, **Prayer Times**, in the fourth fascicle of **Endless Bliss**.

THERE ARE EIGHT KINDS OF FAST:

1 - The fasts that are fard. Fard fasts also have two kinds: the one which is performed at a certain time, fasting during Ramadân-i-sherîf.

2 - The fast that is fard and yet which is not performed at a certain time. Examples of this are the fasts of qadâ and kaffârat. But the fast of kaffârat is fard-i-'amalî. That is, he who denies it does not become a disbeliever.

3 - The fast that is wâjib and which is performed at a certain time, too, such as vowing to fast on a certain day or on certain days.

4 - The fast which is performed at haphazard times.^[1]

5 - The fast that is sunna, e.g. fasting on the ninth and tenth days of Muharram.

6 - The fast that is mustahab, examples of which are fasting on the thirteenth, fourteenth and fifteenth days of every Arabic month, fasting only on Fridays, fasting on the day of 'Arafa, which is the day previous to the 'Iyd of Qurbân. It is also said (by some savants) that it is makrûh to fast only on Fridays. A person who wants to fast on Friday had better fast on Thursday or Saturday, too. For, it is better to avoid doing something which is said to be sunnat or makrûh.

7 - The fast that is harâm. It is harâm to fast on the first day of the 'Iyd of Fitra and on any of all four days of the 'Iyd of Qurbân.

8 - The fast that is makrûh: to fast only on the tenth day of Muharram, only on Saturdays, on the days of Nawruz and Mihrijan, [which are the twentieth days of March and September, respectively], to fast every day throughout the year, and to fast without talking at all.

In a hadîth-i-sherîf quoted in **Marâqil-falâh**, it is declared: **“When you see the Moon start fasting! When you see her again, stop fasting.”** According to this command, the month of Ramadân begins when the waxing moon (the new crescent) is first sighted. In **Ibni 'Âbidîn's** discussion of the qibla and in the books **Ashî'at-ul-lama'ât** and **Ni'mat-i islâm**, the authors 'rahmatullâhi ta'âlâ 'alaihim ajma'in' note that starting to fast by referring to a calendar prepared or by calculation before seeing the new crescent is not permissible. It is wâjib-i-kifâya for every Muslim to look for

[1] It goes without saying that they should not be times during which Islam prohibits fasting.

the new crescent on the thirtieth of the month of Sha'bân at the time of sunset and to go to the Qâdî and inform him as soon as they see the new moon. Taqiy-y-ud-dîn Muhammad ibni Daqîq states that the new moon can never be sighted before one or two days after the **ijtimâ'i neyyireyn = conjunction**. [See the eleventh chapter.]

Scholars of the four Madhhab unanimously state that fasting starts at the beginning of whiteness at one point of the horizon, which is called fajr-i sâdiq. It is stated in the book **Multaqâ**: "Fasting is not to eat, drink or have sexual intercourse from dawn till sunset. It is fard also to intend with the heart, (any time) within the period from the previous day's sunset until the time of **dahwa-i-kubrâ** on the day when you will fast for a fast in the month of Ramadân. So is the time of niyya for a fast which is vowed for a certain day and for a supererogatory fast. It is necessary to intend for each individual day. When intending to fast in Ramadân, it is also permissible to intend for a mere fast or for a supererogatory fast without mentioning the name Ramadân. The time of dahwa-i-kubrâ is the middle of the duration of the fast, i.e., of the Islamic daytime; hence, it is before noon. The interval between these two times, (i.e. between the time of dahwa-i-kubrâ and time of noon,) is equal to half the time interval between the time of sunrise and the time of fajr, or imsâk, that is, as many minutes as half the time called **Hissa-i-fajr**. [Based on the time called Adhânî (or Azânî), Dahwa-i-kubrâ is $\text{Fajr} + (24 - \text{Fajr}) \div 2 = \text{Fajr} + 12 - \text{Fajr} \div 2 = 12 + \text{Fajr} \div 2$. In other words, half the Fajr time from 12 a.m. is Dahwa-i-kubrâ.] As one makes niyya before Fajr, i.e., before the time of Imsâk, one says, "I make niyya (intend) to fast tomorrow." And if one makes niyya after the Imsâk, one says, "I make niyya to fast today." Since fasting during Ramadân-i-sherîf is fard for every Muslim, it is fard for those who cannot fast then to make qadâ of it, (that is, to fast later.) The fast of qadâ or kaffârat and the fast which is vowed but not for a certain day cannot be intended for after dawn.

For it to be Ramadân, the new moon must be observed and seen in the sky at the time of sunset on the twenty-ninth of Sha'bân or, if it cannot be seen, the thirtieth day of Sha'bân must be over. It is fasted until the time of the early afternoon prayer on the thirtieth day of Sha'bân, and then the fast is broken if the day is not announced to be Ramadân. It is makrûh tahrîmî not to break it and to go on fasting. If one begins fasting without observing the new moon indicating the beginning of Ramadân and then if the new moon is observed on the twenty-ninth night, which will mean

(that the following day is the beginning of the following month, Shawwâl, the first day of which is at the same time the first day of) 'Iyd, qadâ for one day is performed, (that is, one fasts one day again), after the 'Iyd, if the month of Sha'bân is known to have begun upon the observation of the new moon. On the other hand, it is written in (the celebrated books) **Hindiyya** and **Qâdi-Khân** that, if the month of Sha'bân is not known to have begun upon the observation of the new moon, one makes qadâ for two days, (that is, one fasts for two days with the intention of qadâ.) In cloudy weather when an 'âdil Muslim woman or man says she or he has seen the new moon, and in clear weather when a lot of people say that they have seen it, the Qâdî, that is, the judge who executes the ahkâm-i-islâmiyya, announces that it is Ramadân. At places without a Qâdî, Ramadân begins when an 'âdil person says he has seen the new moon. It is determined to be the 'Iyd when two 'âdil people say they have seen (the new moon). 'Âdil means (one) who does not commit grave sins and who has not made it a habit to commit venial sins. [It is a grave sin to give up namâz (salât). See chapter 23 in the fourth fascicle.] The word of a person of doubtful 'adâla is also acceptable. It is written in **Fatâwâ-i-Hindiyya** as well that it is not permissible to begin (fasting in) Ramadân or (to stop fasting in order to celebrate the) 'Iyd by (taking the) calendar or calculation (as a guide).

[It is written in the hundred and thirty-ninth page of **Hadîqa**: "Holders of bid'at, that is, all the seventy-two groups who have deviated from the Ahl-as-sunna, are not 'âdil, even though they are **Ahl-i-qibla** and do all kinds of worship. For, either they have become mulhids and lost their îmân, or they are holders of bid'at, and they vituperate the (true Muslims who are called) the Ahl as-sunna(t), which is a grave sin, too." The book **Durr-ul-mukhtâr**, in advising us on how to be a witness and how to give our testimony, says: "To speak ill of any Muslim is a sin. It destroys one's 'adâla. (If a person perpetrates this grave sin,) his testimony is not to be accepted." Therefore, when determining the times for Ramadân, 'Iyd, hajj, iftâr, and namâz, or when seeking any religious knowledge one should not accept the testimony of the lâ-madhhabîs (people without a certain authorized Madhhab).]

When the new moon is seen in a city on the thirtieth night of Sha'bân, it is necessary to begin the fast all over the world. The new moon seen during the day is the new moon of the following evening.

[Also, a Muslim who goes to one of the poles or to the moon must fast there during the days in this month, unless he has

intended to be safarî.^[1] On days longer than twenty-four hours he begins the fast by time and breaks it by time. He adapts himself to the time followed by the Muslims in a city where the days are not so long. If he does not fast he makes qadâ of it when he goes to a city where the days are not long.]

The first day of Ramadân (determined and whereby the fast is) started upon seeing the new moon can be a day after that which is estimated by calculation. But it cannot be the day before. The case is the same with the day of 'Arafa, during which we stay for the waqfa at 'Arafât.^[2] It is said on the 283rd page of the book, **Bahr**.^[3] "If a captive who is in a disbelievers' country does not know the correct time of Ramadân, he makes an enquiry and fasts for a month whenever he guesses it is the month of Ramadân. Later, when he is informed about the correct time, he will make qadâ of the days he fasted before Ramadân. If he started his fast after the correct day, yet made his intention before dawn (every day he fasted), all the days he fasted are counted as qadâ. If a day he fasted coincided with the first day of Iyd-i Fitir, he will make an additional qadâ for that day."

In places where the Ramadân or 'Iyd are started by relying upon calendars instead of by watching for the new moon in the sky, the fasting and 'Iyd may have started a day before or after the correct time. Even if the fast's first and last days coincided with the correct time of Ramadân, it would be questionable whether they were Ramadân days or not. **Ibni 'Âbidîn** 'rahmatullâhi 'alaih' says in the chapter discussing Ramadân: "Fasting is tahrîmâ makrûh on days that are not known for certain that they are the correct days of Ramadân. It is not an excuse to be unaware of worships in a country of Muslims." Therefore, in places where Ramadân starts by relying upon a calendar or by imitating lâ-madhabî countries, it will be necessary to fast two additional days of qadâ. [Disbelievers and the enemies of Islam are turning Muslim countries into blood all over, demolishing and extirpating mosques and other Islamic works of art, on the one hand; and finding unlearned, heretical and immoral people living in Muslim countries and through them uprooting

[1] See the fifteenth chapter in the fourth fascicle of **Endless Bliss** for safarî.

[2] These will be explained in the subject of Hajj.

[3] **Bahr-ur-râiq**, by Zeyn-al-'âbidîn bin Ibrâhîm ibni Nujaym-i Misrî 'rahmatullâhi ta'âlâ 'alaih', (926 – 970 [1562 A.D.], Egypt,) is a commentary to the book **Kenz**, which had been written by Abdullah bin Ahmad Neseî.

Islamic teachings, writing their own heresies and lies in the name of Islam, and attacking the books written by the scholars of Ahl as-sunnna, on the other. These attacks against Islam are planned, only and always, by British plotters. They say, for instance, “Who invented that oddity of fasting for two days with the intention of qadâ after Ramadân? Nothing of this sort exists in any book.” It is wrong to say that it is not written in books. For, the month of Ramadân used to start upon the sighting of the new moon, everywhere and in every century. It would not be necessary, therefore, to fast for two additional days with the intention of making qadâ. Today, however, the month of Ramadân is being started at the time when the new moon is beforehand calculated to be sighted. Therefore, the beginning of Ramadân is out of keeping with the *ahkâm-i-islâmiyya* (rules of Islam). That this misapplication should be rectified by fasting for two days with the intention of qadâ after ‘Iyd of Ramadân is written in Tahtâwî’s annotation to (Shernblâl’s commentary to) **Marâq-il-falâh**.] It is written in the book **Majmû’a-i Zuhdiyya**: “A person who sees the new moon of the month of Shawwâl cannot break his fast. For, in cloudy weather, it is necessary for two men or one man and two women to give the testimony of having seen the new moon of Shawwâl. If the sky is clear, it is necessary for many people to witness the moons of Ramadân and Shawwâl.” It is stated in **Qâdî-Khân**: “If the new moon sets after the Shafaq, (night prayer,) it belongs to the second night (of the new month); if it sets before the Shafaq it belongs to the first night.”^[1]

To get ready for the fast of Ramadân-i-sherîf, it is necessary to stop fasting by the fifteenth of Sha’bân and to strengthen the body by eating nutritionally strong and delicious food, and thus to prepare it to do the fard. Workers, soldiers and students who have the habit of performing the fasts of sunna after the fifteenth of Sha’bân must perform them in their leisure time after Ramadân. It is also sunna to postpone the sunna in order to do the fard.

It is sunna to make haste for the iftâr and to have the sahur late providing that it is before the fajr dawns. Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ was very keen on observing these two sunnats. It is written in **Durer**: “The meal eaten at the time of seher is called sahur. The time of seher is the final sixth of the night, [i.e., (of the

[1] It would be pertinent to remind at this point that the ‘second’ and ‘first’ nights mentioned here are the nights previous to the ‘second’ and ‘first’ days, respectively.

time) from shar'î sunset to the time of imsâk.]” It has been made a sunna to make haste for the iftâr and to have the sahûr late perhaps because it shows that man is weak and needy. As a matter of fact, worships are intended for showing weakness and need.

It is said in the book **Riyâd-un-nasihîn**: “An âyat-i-kerîma in the Baqara Sûra purports: ‘Eat and drink until you are able to distinguish a white thread from a black thread.’ Later, the word **fajrin** was revealed to indicate that these threads represent daylight and the darkness of night. Thus it was understood that fasting would begin when the whiteness of the day could be distinguished from the blackness of the night like threads.” It is said in the books **Majmâ’ul Anhur** and **Hindiyya**: “According to the majority of Hanafi savants, when the whiteness appears on any place on the horizon, **imsâk time** begins and fasting should begin. [15] minutes after imsâk time, when the whiteness has spread over the horizon like a thread, the time of morning prayer starts. It would be prudent to act accordingly. [That is, it would be better and more cautious.] The fasting and prayer of anyone who follows this policy will be valid according to all the savants. Yet if he starts fasting after the secondly-stated imsâk time, (i.e. fifteen minutes later,) it will be questionable. Imsâk time is being determined by astronomic calculation and written in calendars. But nowadays, in some calendars, the second time, nay, even later than that, when the redness of the sun is spread over the horizon, is being written as the beginning of the fast. If anyone acts up to these new calendars, their fast will be incorrect and invalid. Or, at best, the validity of their fasting will be questionable. The difference between these two times (the beginning of the fast and morning prayer) is about 10 minutes and is called “**Precaution time.**” It is not correct to describe that time as “tamkîn.” The author of the book, **Bahr-ur-râiq** informs us that it would be makrûh to delay the fasting time until the questionable time. In fact, the fastings that begin after the appearance of redness will not be valid at all. Please see the tenth chapter of the fourth fascicle of **Endless Bliss**. The first calendar in the Ottomon State was written in 987 [1528 A.D.].

Shernblâî ‘rahmatullâhi ta’âlâ ‘alaih’, states in the book **Nûr-ul-îdhâh**: “It is mustahab to have the iftâr early on cloudless nights.” In his commentary to the same book, he states: “On cloudy nights one must be careful in order to protect one’s fast from being broken, [that is, one must delay the iftâr a little]. A person who eats the iftâr before the stars are seen has done it early enough.” Tahtâwî says in his annotation to the book: “It is

mustahab to break fast before performing the evening prayer. As is written in the book **Bahr** [and also in **Ibni 'Âbidîn**], to make haste for the iftâr means to have the iftâr before the stars are seen." Also it is mustahab to perform the evening prayer at that time; that is, to perform it early. When it is well understood that the sun has set, first (the prayers termed) 'A'ûdhu' and 'Besmela' are said and immediately thereafter the following prayer is said: "**Allâhumma yâ wâsi'al maghfirih ighfirî wa li-wâlideyya wa li-ustâziyya wa li-l-mu'minîna wa-l-mu'minât yawma yekûm-ul-hisâb.**" Next, a few morsels are eaten for iftâr. Then the following prayer is said: "**Dhehebezzama' wabtelletil urûk wa thaba-t-al ejr inshâ Allâhu ta'âlâ.**" (The meaning of this prayer has been provided in a footnote a few pages earlier.) Then the iftâr is made by eating dates, water, olives or salt. That is, the fast is broken. Then the evening prayer is performed in jamâ'at in a mosque or at home. Then the supper is had. Because it will take a long time to eat the food at the table, especially during Ramadân, the iftâr must be made with a little food and the supper must be had after the evening prayer so that the evening prayer will be performed early and the meal will be eaten with ease and without haste. Thus, the fast will be broken early and the prayer will be performed early.

Where the terrain is level, such as seas and plains, or at any point where there is no barrier such as hills and buildings in between, sunset occurs when the sun's upper limb disappears below the visible horizon [not true horizon]. At that time the sun will still illuminate the hills on the eastern side. For someone who is not able to see the sunset on the visible horizon line, the sunset time is shar'î sunset, which is the sun's disappearing below the shar'î horizon, at which time the sun no longer illuminates the mountains and clouds on the east side. Its lights withdraw and the east side becomes darker. On hilly or mountainous terrain, it is not sufficient for the sun to disappear behind the hills and buildings, but it is also necessary for the light to go dim everywhere, and for a darkening of the sky on the east side to occur. Since times of shar'î sunset are written on calendars, it is necessary for those who cannot see the visible horizon to perform iftâr in accordance with the calendar. Ibni 'Âbidîn, while discussing the mustahabs of fasting, says: "People living in low areas should have iftâr when they see the sunset. Those who live in higher elevations cannot have the iftâr at the same time as the former do, since they do not see sunset at that time." He informs us that the hadîth-i-sherîf that reads, "**Iftâr is started when the night starts from there,**" which he quotes during the course of his expatiation on fast, means to have the iftâr when

it starts to become dark on the east side. [The beginning of the dark means the disappearing of light even in the highest areas.]

It is mustahab to have the iftâr before performing the evening prayer. However, the mustahab must be done without in order to save an act of worship from the danger of coming to naught. One should first perform the evening prayer and then have the iftâr. Thus, the iftâr will still be had before the stars are seen. That is, one will have made haste and one's fast will be safe from the danger of becoming null and void. It is possible to perform the maghrîb salât (evening prayer) again before its time is over. The mistake's being on the part of the calendar, clock, candles, gun or adhân does not save one's fast from being ruined.

Ibni 'Âbidîn says in the section about prayer times: "Starting the iftâr requires two 'âdil Muslims' reporting that the sun has set. Even one Muslim will do." [As is seen above, the person who prepares the calendar, the person who fires the iftâr cannon and the person who calls the adhân should all be 'âdil Muslims.]

WHAT BREAKS THE FAST — In the month of Ramadân, while one knows that one is fasting and while one has intended before the dawning of the previous fajr for the fast, eating or drinking something alimentary, that is, putting some nutritious, medicinal, narcotic or intoxicant substance into the stomach through the mouth, or having or being made to have sexual intercourse breaks the fast and necessitates qadâ and kaffârat.^[1] According to this definition, smoking breaks the fast and necessitates both qadâ and kaffârat. For, the solid and liquid motes in the smoke go into the stomach together with the saliva. After such things as cupping and backbiting, which are certainly known not to break the fast, if one eats something consciously because one thinks that one's fast has already been broken, one's fast will be broken this time and qadâ and kaffârat will be necessary. If a person who has not made his niyya before dawn in Ramadân does something to break his fast before dahwa, both qadâ and kaffârat are necessary according to the two imâms. For, he missed the opportunity to make niyya and fast while it was possible for him to do so. But according to Imâm-i-a'zam only qadâ is necessary. If that person eats and drinks after the dahwa time, kaffârat is not necessary according to all three imâms. The penalty of kaffârat is the recompense for desecrating the honour and dignity of the blessed month of Ramadân. It is the punishment for intentionally breaking the fast of Ramadân which is

[1] Kaffârat for the voluntarily broken fast will be explained a few pages ahead.

sahîh according to all four Madhâhib.^[1] For this reason, it being compulsory to make the niyya before dawn in the Shafi'i Madhhab, if a person in the Hanafi Madhhab purposely breaks during the day the fast for which he did not make niyya before dawn, or if he is forced to break it or has to break it because of a good excuse, he does not make kaffârat. When one breaks one's fast of qadâ or vowed fast or supererogatory fast, one does not make kaffârat. If a person who did something that necessitates only qadâ on one day of Ramadân does the same thing purposely on another day, it is necessary for him to make kaffârat, too.

If one breaks it by mistake, for example, if some water escapes down one's throat while making an ablution, if one is forced to break it, if one administers an enema, if one sniffs up fluid medicine, lotion, smoke, [the smoke of a cigarette smoked by someone else], or the smoke of aloes wood fumigated with amber, into one's nose or drops medicine into one's ear, if the medicine put on the boil on one's skin penetrates in, [if one injects medicine by syringe], if one swallows something not medicinal or nutritious, such as a piece of paper, stone, or metal, cotton or a seed of uncooked rice, millets or lentils, if one vomits a mouthful by forcing oneself to, if one with a bleeding tooth swallows only the blood or the blood which is fifty per cent mixed with saliva, if one eats not knowing that the dawn has broken or breaks the fast thinking that the sun has set, if one goes on eating thinking that one's fast is broken because one has forgotten one's fast and begun eating, if they pour water into one's mouth or have sexual intercourse with one while one is asleep, if one fasts without intending or does not intend before dawn in Ramadân and then gives up the fast after dahwa though one intended after dawn; the fast is broken in any of these cases and it is necessary to make only a day-for-day qadâ after the 'Iyd. Yet kaffârat is not necessary. If rain or snow goes down one's throat it breaks both the fast and the namâz. It is necessary to make qadâ. If one becomes junub by embracing, hugging and kissing, one's fast breaks and qadâ becomes necessary. But it does not break if one does not become junub. It is stated by the authors 'rahmatullâhi 'alaihim ajma'in' of the books **Hindiyya**, **Bahr**, and **Durr-ul-Mukhtâr** that only qadâ is necessary when one becomes junub by manual masturbation. If one swallows something that has remained between one's teeth from the previous night, it breaks the fast if it is bigger than a chick-pea and qadâ becomes necessary. But it does not break the fast if it is smaller than a chick-pea. If a person who

[1] Madhâhib is the plural form of Madhhab.

has forgotten his fast and eaten something eats or drinks something again after remembering that he is fasting though he knows that forgetting and eating will not break his fast, his fast breaks and it becomes necessary to make both qadâ and kaffârat.

It is written in **Multaqâ** and in all other books that, “If the medicine put on a boil on one’s head or body penetrates into one’s brain or alimentary canal, one’s fast breaks and only qadâ becomes necessary.” It is written in the commentary to **Multaqâ**: “Imâm-i-a’zam says that a fast breaks when food penetrates through a boil. But the two imâms say that it does not break because the fast breaks only when food goes in through the natural holes of one’s body.” Tahtâwî explains this very well in his annotation to **Marâq-il-falâh**. He says: “If it is known that the liquid or solid medicine put on the boil on one’s head or body has penetrated into one’s brain or alimentary canal, one’s fast breaks. If it is not known well that it has penetrated in, if the medicine is liquid one’s fast breaks according to Imâm-i-a’zam. But the two imâms said that it does not break if it is not known for certain that the medicine has penetrated in. All three imâms agreed that the fast would not break if the medicine which was not known for certain to have penetrated in was solid.” Hence, all three imâms agree on that the fast breaks when it is known for certain that the medicine has penetrated in, whether it is liquid or solid. This comes to mean that any inoculation or medical injection done with a syringe under the skin or in the muscles of one’s arms, legs or any other part breaks the fast.

WHAT DOES NOT BREAK THE FAST — In Ramadân-i-sherîf or while fasting for qadâ or kaffârat or while performing vowed or supererogatory fast, if one forgets that one is fasting and eats, drinks, or has sexual intercourse, or has a nocturnal emission while asleep or emits semen involuntarily by looking [at something sexy] while awake, if one applies tincture of iodine or some ointment or kohl [even if their tint or smell is noticed in one’s saliva or urine], or if one kisses lustfully, backbites, applies cupping, vomits a mouthful involuntarily or vomits a little voluntarily, or if water goes into one’s ear or dust, smoke or a fly goes into one’s throat through one’s mouth or nose involuntarily, [or if one is given artificial air with an oxygen tube, or if one cannot prevent the smoke of others’ cigarettes from going into one’s mouth and nose], or if after rinsing one’s mouth one swallows the wetness remaining in one’s mouth together with one’s saliva, or if one puts some medicine in one’s eye or tooth cavity even if one feels its taste in one’s throat; the fast does not break in any of these cases.

[The author of the book **Bahr-ur râiq**, ‘rahmatullâhi ta’âlâ ‘alaihi’ says: “In some cases the mouth is thought of as an internal part of the body. Hence, if a fasting person swallows his saliva, his fast will not break. It is like something dirty inside the body passing from stomach to intestines. Bleeding from an injury in the mouth, from taking a tooth out, or at the point where an injection was made, or blood coming from the stomach to the mouth doesn’t break a fast or an ablution. When one spits out or swallows this blood, if the saliva is greater than the blood, that is, if it is yellow in colour, they are still not broken. It is the same when other things come to the mouth from the stomach, in which case neither the ablution nor the fast is broken. If a mouthful (comes to the mouth and) goes out of the mouth, both are broken. The inside of the mouth is sometimes considered to be an outer part of the body. The fast is not broken when water is taken into the mouth.” The same is noted in **Jawhara-t-un-neyyira**, too. Hence, it is seen that, when a tooth is extracted, if there is much bleeding, the fast is not broken when one spits it out. When one is not fasting, one’s ablution is not broken when one swallows it. Neither of the two is broken in any case if the blood is less than the amount of saliva.

It is stated in **Fatâwâ-yi-Hindiyya**: “Administering clyster (enema) or dropping medicine into the ear-hole will break one’s fast, yet it will not necessitate kaffârat. Injecting water or oil into the penis will not break one’s fast even if the liquid reaches the bladder. However, liquid injected into the female pudendum will break a woman’s fast. Inserting one’s wet or ointed finger into one’s rectum or vagina will break one’s fast. A dry finger (inserted into the rectum or vagina) will not break it. Water which one inadvertently lets go into one’s rectum when cleaning oneself after defecation will break one’s fast.”]

Such acts as tasting the food (while preparing it) without swallowing it, chewing gum-mastic, hugging and kissing despite the danger of becoming junub, having a bath for refreshment will not break one’s fast, yet they are tanzîhî makrûh.^[1] Applying kohl (on

[1] Acts which our Prophet ‘sall-Allâhu ‘alaihi wasallam’ disliked, abstained from or dissuaded from are called makrûh. These acts are not clearly prohibited in the Qur’ân al-kerîm. However, The Messenger of Allah avoided some of them more strictly than he did the others. The scholars of Ahl as-sunna — may Allâhu ta’âlâ reward those great people plentifully — separated these acts from the others and termed them ‘**tahrîmî**’ on account of the danger that these acts may be harâm. And they termed the other acts of makrûh ‘**tanzîhî**’.

one's eyes) or cosmetics on one's moustache, smelling flowers, musks or lotions will not break one's fast; nor are they makrûh. Things such as kohl (on the eyes) and cosmetics (on one's moustache) are makrûh when they are intended for ornamentation; and so is the case with flowers attached to the collar or carried in one's hand. Smelling dusty or smoky things or chewing artificial gums will break one's fast. Using (the stick toothbrush called) miswâk or cupping or bleeding are not makrûh.

It is mustahab to have the sahur late and to make haste for the iftar. Ibni 'Âbidîn says: "This commendation is intended to secure the iftar against being delayed until the stars are seen. In cloudy weather, even if the adhân is called and the gun is fired, one should not break fast until one is certain that the sun has set." It is commanded in the 187th âyat of the Sûra Baqara that fasting starts as fair-sâdiq^[1] breaks. This is a command of Allah and cannot be changed.

An invalid person does not fast if his illness will become worse; a pregnant woman, a woman with a suckling and a soldier in warfare do not fast when they are weak. They make qadâ of fast when they recover. A worker who knows that he will become ill as he works to make his living is not permitted to break his fast before getting ill. A person who sets out with the intention of going three-days' way [104 kilometres], becomes a musâfir. The musâfir may break his fast the following day, and makes qadâ after Ramadân; yet he had better fast if it will not harm him. No need of kaffârat for breaking the fast during the journey or in places where one intends to stay less than fifteen days. When his journey is over and he comes back home or when he decides to stay for fifteen days in the place he has gone to, he makes qadâ of the days he did not fast. People who are not ill and those who are not musâfirs must fast even if they are workers, soldiers or students. They will be gravely sinful if they do not fast. And they will have to make qadâ for it. If they break the fast although they have made niyya, they will have to make kaffârat, too. The author of **Behjet-ul-fatâwâ**, 'rahmatullâhi ta'âlâ 'alaih' says: "When Ramadân-i-sherîf coincides with one of the summer months a liar may masquerade as a man of religion and hinder youngsters, students, and workers from fasting by saying, 'It is permissible for you not to make the niyya and not to fast now; you may make qadâ when the days are shorter during winter. If you eat and drink by not

[1] Faj-i-sâdiq is the time when the sun's upper limb is 19° below the horizon. Please see the tenth chapter of the fourth fascicle of **Endless Bliss**.

intending for the fast in Ramadân, kaffârat is not necessary.’ He will be punished severely. He will be prevented from saying so.”

Ibni ‘Âbidîn says: “If an ill person is seriously worried that his illness may become worse, or that his recovering may be slowed or he may have a severe pain, or if a hospital attendant fears that he himself may become ill (in case he fasts) and thereby cause helâk to his patients, these people do not fast, and they make qadâ later. If a healthy person strongly believes that he would become ill, or a public servant who performs manual labor in adverse conditions, i.e. cleaning the river, worries about becoming seriously ill due to the effect of very hot or cold weather, which in turn causes helâk, or if a woman [who works to support herself and who lives alone and gets no financial support from anywhere] strongly believes that she would become ill if she fasted while performing strenuous physical labor, such as a laundry washing or housework, which, again, is a cause of helâk, it is permissible not to fast or to break the fast intended, and make qadâ for it. A strong belief means to notice the symptoms of death based on one’s own personal experience or the information given by a Muslim expert physician (Tabîb-i Muslim-i hâziq). Expert (hâziq) means specialist in a certain field of medicine. It is permissible to be examined and treated by a physician who is known as a kâfir (disbeliever) or as a person committing a grave sin or grave sins; but acts of worship should not be given up with their advice. Breaking your fast because they advise that you do so, entails kaffârat.” The author says under the topic of Ikrâh (duress)^[1] that to lose an organ or limb; to lose one’s entire property; to suffer a violent or torturous imprisonment; and battery; these things are all causes of helâk.^[2] It is written in the book **Imâd-ul Islâm**: “If one cannot find a Muslim expert physician and has no experience oneself one should first swallow a small curled up piece of paper or swallow an uncooked grain of rice without any water, then eat some food, and then take the medicine. This procedure will free one from kaffârat.” In the book **Bahr-ur-râiq** is written: “A person bitten by a venomous animal, breaks the fast in order to take an antidote and after Ramadân makes qadâ.” Ibni ‘Âbidîn says at the end of his discourse on the acts that annul fast: “A person who needs a means of

[1] Please see the fourteenth chapter of the sixth fascicle of **Endless Bliss** for ‘Ikrâh’.

[2] Lexical meaning of ‘helâk’ is ‘destruction’, ‘perishing’, ‘exhaustion’. In this register, it is used to mean ‘the measure of harm or danger which Islam has dictated as a gauge whereby to decide about the step to be taken’.

subsistence and believes that he will possibly become ill if he works, breaks the fast. If he is an employee on a contractual basis and his employer does not grant him a leave of absence during the month of Ramadân, and yet if he and his family have the means of subsistence, he does not break the fast. For, begging is harâm for such a person. If he does not have his and his family's means of subsistence, it is necessary for him to find an easier job that will not be hampered on account of his fasting. If he cannot find an easier job, it is permissible to break the fast and continue to work. Likewise, if the Ramadân fasting harms someone who mows the crop, i.e. if he will not be able to mow the crop and the crop will be destroyed or stolen because of fasting, [or if it is certain that the building will be destroyed by rain in case the construction cannot be finished in time], and if it is impossible to find someone to work for pay, it is permissible to break the fast and do the work. After finishing the work he fasts and makes qadâ, after Ramadân, of the days (he did not fast). It will not be a sin. Anyone who will certainly become ill or die from thirst (in case he goes on fasting) may break the fast, and makes qadâ. In this case he does not make kaffârat."

QADÂ FOR THE FAST — It means to fast one day for one day, which can be performed sporadically as well as on successive days. If another Ramadân intervenes while one is fasting intermittently, one fasts for the Ramadân first. A person who is so old that he will not be able to perform the fast of Ramadân or his fasts of qadâ till his death, and an invalid person whose recovery is beyond hope, must eat secretly. If he is rich, for each day he gives one fitra, that is, five hundred and twenty dirhams [seventeen hundred and fifty grams] of wheat or flour or its equivalent in gold or silver money to one or more poor people. The total amount may also be given to one poor person all at once at the beginning or end of Ramadân. If he recovers after giving the fidya he performs his fasts of Ramadân as well as his fasts of qadâ, (i.e. those which he did not perform on account of his illness.) If he dies without giving the fidya, he wills (before dying) for isqât.^[1] If he is poor, he does not give the fidya. He prays. If an old or invalid person of this kind cannot fast in hot or cold season, he makes qadâ in any season suitable for him. A person who cannot perform the salât standing as he fasts, fasts and performs the salât sitting. If a person breaks the fast or if a child becomes pubert or if a disbeliever becomes a Muslim or if a musâfir comes back to the city where his home is or

[1] Please see the twenty-first chapter for 'isqât'.

if a woman becomes pure (of menstruation); they must abstain (from eating, etc.) as if they were fasting till evening that day. The musâfir and the woman make qadâ of that day later.

KAFFÂRAT FOR THE (BROKEN) FAST — A slave is manumitted for the kaffârat of a fast. He who cannot manumit a slave fasts successively for sixty days. After sixty days, he makes qadâ for each day that he did not fast.

A person who has debts of kaffârat for several past Ramadân or who has had two days each requiring a kaffârat for the same Ramadân makes only one kaffârat for both if he has not made kaffârat for the first one. But if he made the first kaffârat (before the second violation entailing a kaffârat), he makes the second one, too.

If the fast of kaffârat is broken for excusable reasons such as illness and long-distance journey or because it is intervened by days of 'Iyd or by Ramadân, it is necessary to fast for sixty days anew. If one does not break it on days of 'Iyd, one still has to begin anew. If a woman breaks it because of menstruation or lochia, she does not begin it anew. She completes it to sixty when she becomes pure. Yet if one of the same reasons, (i.e. menstruation or lochia), interrupts a woman's fast of kaffârat for a (broken) oath, which consists of fasting for three successive days, she has to fast for three successive days again. One must begin one's fast of kaffârat at such a time that it should not coincide with Ramadân or with any 'Iyd. If one begins one's fast of kaffârat on the first day of Rajab and if the sixty days are not completed by the last day of Sha'bân, one intends for going on a journey of three days' distance and leaves one's town. One intends for the fast of kaffârat on the first day of Ramadân [**Eshbâh**]. For, it is not fard for a musâfir to perform the fast of Ramadân; he is permitted to make qadâ of it later.

If a person is continuously ill or too old to fast for sixty days, he feeds sixty poor people one day. (To do this) it is necessary to give two complete meals to sixty hungry poor people in one day. It is not necessary for all of them to eat on the same day. It is also permissible to give two complete meals per day to one poor person for sixty days, or one complete meal per day for one hundred and twenty days. Or, he gives half a sâ' [seventeen hundred and fifty grams] of wheat or flour, or one sâ' of barley, raisins, or dates to each one of the sixty poor people. It is also permissible to give the equivalent of the same in bread or other property or gold or silver to each of the sixty poor people, or to give the same amount to one poor person for sixty successive days. It is written in **Badâ'iyi'** that also fulûs (paper money) may be given to the poor to feed himself

instead of meals. If he gives the sixty days' food altogether to one poor person in one day, he will have given that of one day. If he feeds sixty poor people in the morning and sixty other poor people in the evening, he will have to feed those whom he has fed in the morning once more in the evening or those whom he has fed in the evening once more in the morning. Or he gives goods equivalent to one sadaqa fitr to each one of the sixty poor. If he gives twice the amount [one sâ'] of wheat to each of the sixty poor people for two kaffârats, he will have paid one kaffârat. It is not permissible for one who can buy a slave to fast (instead of buying the slave) and for one who can fast to feed the poor (instead of fasting). If this invalid or old person is poor, he feeds the poor when he becomes rich. It is necessary to make a niyyat for kaffârat.

People who have an excuse must eat secretly on the days when they cannot fast. Those who purposely do not observe the fast and eat in the presence of Muslims at public places and those who mislead fasting people and prevent their fast, will lose their îman (for doing so). It is sinful to run places for eating and drinking, such as restaurants, cafeterias, casinos and buffets during the days of Ramadân. What they earn from those who do not observe the fast is halâl, but abominable and harmful. They must be opened after the iftâr.

***Gee, it's Ramadan, eventually,
Mosques radiate lights, spiritually.
Cannon was fired 'nd candles lit, brightly.
We all believe this, sincerely.
The first ten days, Rahma abounds,
Then sins are forgiven, big as mounds,
Sinful Believers in their Hellward rounds,
On the 'Iyd night are saved in crowds.
O my brother, come on, make thine fast,
Perform your namâz before time goes past,
Run away from sins at full blast,
Bitter fire in Hell approaches fast.
Your enemy attacks, and so sneaky,
"Alas," he says, "Fast will weaken thee!"
He fibs in the name of science, you see,
He lives a lie, a life awash in treachery.
Wake up! Most of your life is gone by,
Fast, and to hunger's taste give a try;
Read true Islamic books, and thereby,
Smell the odour that will you to humanity tie.***